

Megiddo Message

Dr. W.

Ruth and Boaz as a Type of Christ and the Church

WISEHEARTED MEN

WHAT ARE YOU THINKING OF?

REFUSING THE KEY

MEDITATIONS ON THE WORD

QUESTIONS AND ANSWERS

IF

Megiddo Message

Vol. 47, No. 10 May 14, 1960

Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

• PUBLISHED every two weeks by the Megiddo Mission Church, 481 Thurston Rd., Rochester 19, N. Y.

• SUBSCRIPTION RATES: One year, \$1.00; six months, 50 cents. Make checks or Money Orders for all literature payable to the Megiddo Mission Church. Please notify promptly of any change of address.

Entered as second-class matter, October 15, 1920, at the Post Office at Rochester, N. Y., under Act of March 3, 1879.

Instructive Booklets

In addition to the MESSAGE you should by all means read the following booklets. Each booklet is a complete subject of itself. The Bible is made understandable and interesting to study.

**HISTORY OF THE MEGIDDO MISSION
THE COMING OF JESUS AND ELIJAH
WHAT MUST WE DO TO BE SAVED?**

**THE KINGDOM OF GOD
THE GREAT APOSTASY
AFTER DEATH, WHAT?
HELL AND THE DEVIL
SPIRITUAL CREATION
THE HOLY SPIRIT
THE SABBATH
TRINITY**

Single copies	.20
History	.40
Complete set	\$2.25

For Your
CONVENIENCE
and
INFORMATION

The Kingdom of God

Pocket-size edition

To the King—Jesus—the subject was vital:

- The "Kingdom of God" occurs over 100 times in the four Gospels
- Jesus taught His disciples to pray for the Kingdom to come
- He preached the Kingdom message throughout every city and village

To Christians today the subject is equally as vital:

- They are pressing into it
- They are proselyting for it
- They are prevailing because of it

What are *you* doing for the Kingdom cause?

This book will help you inform your friends, neighbors, relatives

- When the Kingdom will come
- How it will come
- Who can participate

One copy	.10
One dozen copies	1.00
100 copies	5.00

ANOTHER ISSUE OF

Children's Doings

A Magazine by Children for Children

Subscription one year (4 issues) \$1.00

Price per single issue 25 cents

It's Clever, Entertaining, Instructive!

Stories for Children

A collection of over 40 short stories and poems under one cover.

On the front cover can be seen two children at crossroads. They have turned their faces back on the path that leads to *Death* and have chosen as their destination, *Life* and happiness.

This picture illustrates the purpose of the book. Through the medium of simple stories with their obvious moral lessons it endeavors to influence the child, beset by many base attractions, to choose the right course.

88 pages 35 cents postpaid

LETTERS

A Christian's Peace

Dear Maranatha Sister,

The seasons come and go and with them the precious moments keep diminishing, cutting our working days and hours shorter too. Well and good if, with each passing year we are gaining more and more of the Christ-like attributes, we are that much nearer our goal, perfection of character. But "woe unto us if the valuable time went by and we are not any closer than when we first began." The warning comes in no uncertain tone, "As the tree falleth so shall it be." "He that is holy let him be holy still and he that is filthy let him be filthy still."

"By their fruits ye shall know them" saith the Lord Jesus. And they are the only ones who show by action rather than speech that life is uppermost in their hearts. We can all desire life but in no other way can we obtain it unless we get down to do all these things "written for our learning." This year may be our last year of opportunity, we do not know. So let us strive to conquer the forces of evil within and without.

How sweet our peace shall be when we fully realize that now is the accepted time, now is the day of salvation.

South Amboy, N. J.

L. M. K.

The Key to Improvement

Dear Sister,

Yes, I believe we must rule self in all things. Let us watch our words and actions a bit more to see if there is anything we must change.

Treherne, Man.

Mrs. A. R. V.

Good News

Dear Brother:

Good news is what we all are looking for, in the natural as well as in the spiritual.

Suppose I receive a letter from some one who made in it a gift to me of \$1000? I would call that good news. We all need money. How much of the time given to us is spent for that purpose? Jesus said in Matt. 6: 33, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Is that not good news? We are assured that if we are working for the kingdom of God, we shall have everything for our daily living. We are told how to live now, so that we may receive an endless life hereafter; that is good news too.

It is especially good news that there is a resurrection of the dead, for if there be no resurrection of the dead, then is Christ not risen (I Cor. 15: 23). We know that He is alive and will soon come again.

God's whole plan is good news. It is a wonderful plan that God has with this tiny part of the whole universe and we are assured that if we do His commandments, we shall be co-workers with Christ for a thousand years.

With many greetings!

Your brother striving to be one of them.
Morrisville, N. Y.

F. G.

Ruth and Boaz as a Type of Christ and the Church

IT WAS SPRINGTIME in the land of Moab. Snowy flocks were grazing peacefully on the grassy slopes. The vinedressers were busily working in the many vineyards for which Moab was famous. Flowers of every hue dotted the landscape; birds sang joyously from every tree; all nature was again aglow with life and beauty.

But all this was no attraction for Naomi, for she had heard that the Eternal had blessed His people, and there was again food in Judea. She longed to return to her own people where the Eternal, the true God, was worshiped. True, this land was beautiful, but the beauty was marred, yea, more, it was *defiled* by the countless high places and altars to Baal, and to Chemosh, the abomination of the Moabites. Though bereft of her husband and her two sons, to Bethlehem she would return. Would her daughters-in-law care to return with her? She would not insist on their going, for did not Joshua, speaking the word of the Lord, say: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of Jordan, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord?"

Whatever their choice, Naomi would serve the Lord. Well she knew that to go forth from the land of their nativity, leaving their own people and their tribal gods to go to a land and a people they knew not, where the the Eternal was worshiped, would be for Ruth and Orpah the parting of the ways. They must count the cost! Yes—they would go with her. Their mother-in-law's example had impressed them, and they had heard of the fame of Israel. They wanted to behold with their own eyes the land flowing with milk and honey.

Early in the morning they started on their way to Bethlehem-Judea. Westward was the Great Salt Sea enveloped in a white mist in the morning sun. As they walked along, Naomi recounted to them how about four hundred years before, God had led Israel up out of Egypt, showing many signs and wonders, until fear fell upon all nations because of them. Well did Ruth and Orpah know the story of how Balak king of Moab had sought thrice to have Balaam curse Israel, and three times the Lord commanded that they be blessed—and they were blest!

The sun rose higher, the road seemed to grow more stony. Soon the bend in the road ahead would shut out forever the familiar sight of their old home surroundings. Orpah seemed strangely silent. Perhaps it was the heat—the girls must be getting tired. Still, Naomi wondered. Just ahead, like a silver ribbon, the river Arnon rushed swiftly down the mountain-side forming the boundary line of Moab. If Orpah and Ruth were becoming tired and fainthearted, now was the time to turn back. Naomi said to her two daughters-in-law:

"You go back, each of you, to her mother's house. May the Eternal treat you kindly, as you have treated the dead and myself!"

But they wept loudly, and said to her, "No, we will go back with you to your people."

Naomi did not stop at this, for well she knew that the Eternal does not accept mere words; for He "is a God of knowledge, and by him actions are weighed." So again Naomi said, "Turn back, my daughters; go your way." The Eternal does not want those who are fearful and afraid, but He wants His followers to be full of courage, then He will strengthen and help them and be with them whithersoever they go.

Again they wept aloud; Orpah kissed her mother-in-law, and started back. . . the journey was too long and hard. . . perhaps the famine was not yet over in Judea. . . why go there, when food was abundant in Moab? Had not Chemosh blest them while the Israelites were dying from lack of food? And had they not remained unmolested while Israel passed *around them* when they came up from Egypt? Yes, she knew her mother-in-law had said that the Eternal, the God of the Israelites, not only blessed His worshipers in this life, but if they faithfully served Him and Him only, He promised in some far-off future day eternal life, and not only the land of Canaan, but the whole earth for their everlasting inheritance. Maybe it was worth working for, but, what would her people think of her going off to a strange land, where she would, perhaps, never see her home again. . . probably she would starve to death. She would never be able to do all that Naomi's God required anyway. Chemosh did not ask so much! She would go back at once. . . why had she ever started?

But Ruth clung to Naomi—why did her mother-in-law count her so faithless? Naomi rejoiced to think Ruth was still with her, but would she cross the Arnon only to fail her at the swelling of Jordan? She hardly thought so, but she must not have confidence in the flesh! For the third time she put Ruth to the test: "Look, your sister-in-law is going back to her people and to her gods; turn back after her."

Then Ruth uttered those immortal words, those never-to-be-forgotten words, making her an example to all faithful ones for generations to come: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

Naomi said no more; she could not, her heart was too full. Ruth, her daughter-in-law, yea, more, a dear daughter, better to her than seven sons, had chosen the better part. Ruth, too, was silent, but her heart sang for joy, the joy that comes from having our heart "fixed," of making the true and living God our choice. The road seemed smoother now. They had crossed the Arnon; Moab was a thing of the past. Was not that the Jordan before them? Eagerly Ruth looked forward to the new life in Judea.

It was Zif, the second month of the year, the beginning of barley harvest at Bethlehem, Naomi told her, Ruth could go into the fields and glean after the reapers. As they neared Bethlehem, what a sight greeted their eyes!

Moab was beautiful in the spring, but nothing to compare with springtime in Judea. Like multicolored jewels, with the emerald green hills for settings, were everywhere—on every side—flowers of every hue, lading the air with sweet perfume. Like seas of gold the fields of ripe barley rippled with the balmy breeze. Already the harvesters were busily harvesting the golden grain.

Ruth was directed to the field of Boaz, a kinsman of Naomi's husband, a mighty man of wealth, to glean after the reapers. From early morning till night she worked, never idling away a single moment. All who were working in the field noticed what an example she was. So faithfully did she work and so obedient was she and willing to follow every instruction of her mother-in-law, she found favor with Boaz, who said to her:

"It hath fully been showed me, all that thou hast done unto thy mother in law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

How these words comforted, strengthened and encouraged Ruth to follow on and put her complete trust in the Lord, the true God! She gleaned on till the end of barley and wheat harvest, and was afterward united to that great man. Ruth felt she was receiving the hundredfold in this life, and with perfect faith looked forward to receiving at the Last Day the "full reward."

Weary centuries have rolled into the past, great ones of earth have passed away, forgotten; but the character and example of this Moabitish maiden shines like pure gold undimmed by the passing of ages.

The Narrative's Significance

The story of Ruth and her marriage to Boaz, her kinsman of wealth and power, is a type of Christ and the church, and the great union to be consummated at the end of man's day of probation, when the Lamb shall claim His bride. As a pleasing narrative of a displaced person whose venture into a foreign country ended in romance, it would have no significance to us in our quest for the kingdom of God; but as a symbol of the new life lived wholly for God and in hope of receiving His great and precious promises, it has great spiritual lessons and applications. Let us examine the qualities that make Ruth a symbol of the life-seekers for all time.

Ruth Showed the Power of Decision

Her sister Orpah decided to remain in the land of her nativity. She returned from following with her mother-in-law, Naomi. It would have been natural and easy for Ruth to have done the same. Her decision to accompany her mother-in-law into Israel was not prompted by any foreknowledge of the temporal advantages awaiting her. She had been impressed by the godly life of Naomi, and felt in her heart that a religion that could make of her mother-in-law what she was, would be the religion for her. She was convinced that One greater than the gods of Moab, indeed, the living God, must be behind it, hence her statement: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

Ruth showed she had the power of decision, and in

making the decision she also showed she had a keen sense of values. To be sure, she was giving something up, but she was confident that she was going to get much more than she was giving up. Here is a timely lesson for us. We must learn to hold the things of this life with a loose hand. We are displaced persons. The little that we can cull from life is not the zenith of our hope. We are other-worldly minded, we have not achieved the apex of our ambition, our chief interest is ahead, we are looking for a city which hath foundations, whose builder and Maker is God. Our affections are to be set on things above, on securing the blessings that Christ will one day bring with Him from heaven. The value that we place on either the present or the future will show our wisdom of choice.

Ruth was Practical

Ruth was practical, she spent her time gleaning. She did not succumb to the something-for-nothing philosophy accepted by the religions of today. She did not leave the gleaning to someone else, it was her duty to do it and she did it. The narrative infers that she gleaned from morning until evening. She started to glean in the field at the beginning of barley harvest, and worked to the end of wheat harvest. She was working for a man, yet she was gleaning for herself. When we are working for the Master we are really working for ourselves, we will receive the greatest benefit.

We read: "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab; and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now" (Ruth 2:4-7). She received instruction, and she continued in the observance of these instructions from morning even to the set of sun. This, each aspirant to the reward of eternal life in the world to come, must do. We must begin working when we receive a knowledge of the "way," and continue working to the very end of our day of salvation.

Here was Ruth out in the field gleaning grain, and the Lord moved upon Boaz, and he said to the young men, "Let fall also some of the handfuls of purpose for her." The Lord blessed her effort. But how hard she worked to gather the grain. So it is in the spiritual. We must gather the golden grains of life-giving knowledge by the handfuls. We cannot sit down and take our ease; we have a work to do. Suppose handfuls are dropped on the ground and we do not gather, it will be of no avail. We will still famish for food. No. We must take it home, eat and by practice digest it, then that growth and vigor of the new man, so much to be desired, will be the result. "But he that dealeth with a slack hand shall have poverty enough." The trouble is, we are not like Ruth. We take it home in great handfuls; we glean the knowledge of what we must do to gain life eternal, but we lay it on the shelf instead of eating it. If we do not apply the knowledge gleaned, it will be wasted. We may, perhaps, get out of patience even before we get home from church or become annoyed or fretful before dinner is ready, or stubborn and rebellious the next day. Ruth blessed the Lord for the

opportunity of gleaning early and gleaning late. If only we can bless the Lord for letting us glean in the field of One who is powerful, One who has fleetness, He will be our friend. But, it is up to us to do on our part. "He that would have friends must show himself friendly."

Ruth Showed Singleness of Purpose

She said to Naomi: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried." She was steadfast minded. If we do as she, and continue doing it steadfastly to the end, we can be united to the greatest of men, Christ, the Son of God!

Boaz said to Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them. (Ruth 2: 8, 9). This thought is reminiscent of the edict in Prov. 5, "Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of water in the streets. Let them be only thine own, and not strangers with thee" (vs. 15—17). It is our duty to glean in the Lord's field, to drink of His wells of salvation. We cannot serve two masters. We can glean in only one field. We must first glean handfuls, and by and by we shall have the full harvest. Jesus denied Himself, and we must deny ourselves, take up our cross daily and follow Him.

Ruth had a Firm Faith as Her Works Showed

Ruth went forward with a firm faith. She had trials before her, but she went through them successfully. She told Naomi that she would never leave her nor go back. Her sister went back to her own people, but Ruth clung to Naomi, and finally was united to the great man. This is of spiritual significance. First, she had to lie at his feet in the dark night. So we have to humble ourselves and fall down at the feet of this greatest Man—the spiritual Christ. We are now in the dark night, and silently and unknown to the world those who, one day, shall be a part of the Bride, the Lamb's wife, are lying at the feet of Jesus. Soon the marriage with the great Man will be consummated.

Like Ruth, we need a firm faith. We need to believe and know beyond the shadow of uncertainty that God is, and that He will reward all who diligently seek Him. We need to believe that God is not unrighteous to forget our work and labor of love, but that He will pay us abundantly for all that we do in His service as we minister to the saints. We will *know* that He has "set apart him that is godly for himself," and if we fill those specifications He will set us apart for His great purpose, and all the evil influences in the world cannot pluck one such person out of the Father's hand.

Ruth Showed Consideration for Others

She gleaned among the sheaves and carried apronfuls to others. So we can glean among the sheaves if we will. "And Boaz said unto her, At mealtime come up hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left." Give to others, feed others, ask questions. Say to one

another, "Did you get that vital point of truth? Did you get the deep and underlying meaning of that text?" The great Man has given us bread to eat and water to drink; the question is, will we partake of it? Ruth showed consideration for others. We too must show consideration for others, and banish the selfish spirit. We must always remember the words of the Lord Jesus, "It is more blessed to give than to receive."

Ruth also means "friendly." We must be Jesus' friends, if we are to be His disciples. By keeping His commandments, we show ourselves friendly. We must glean all the day if the marriage takes place in the evening.

Ruth Forgot Her Own People and Her Father's House

We read in Ruth 2: 11, that Boaz said to Ruth, It has been fully shown me what you would do; you would leave father, mother, your own land, and all your former associations, and that is why you have found favor. You stay here with these maidens. If we want to be called "Ruth" we must separate ourselves entirely from the world, and worldliness and stay with the maidens of the great Man, stay in the narrow way that leads to life. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2: 12).

The daughter in whom the King greatly delights, forgets her own people and her father's house. Psalm 45: 10, 11, in Moffatt's translation addresses directly the woman Ruth typifies: "Listen, O bride, and bend your ear! Forget your own people and your father's house; and when the king desires your beauty, yield to him—he is your lord." If we are working to be a part of the bride, the Lamb's wife, observe the same command: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." The Christian cannot harbor two major interests; he cannot serve God and mammon. He must seek first God's kingdom, and everything else must be secondary. He is not permitted to desire anyone on earth but God (Ps. 73: 25), he must wholly forget his own people and his father's house if they choose to forget, or lightly esteem God. The command to the Children of Israel was: "Thou shalt have none other gods before me" (Deut. 5: 7).

This threefold cord, first *hearken*; second, *consider*; and third, *forget*, is a cord that we cannot break with impunity. These observations should cause us to glean as never before, to stay with the young men and the maidens in the field of the mighty Man.

It was said to Naomi, "Thy daughter-in-law is better unto thee than seven sons." Those related to us by bonds of Christian fellowship are better than our natural relatives. Those who love us by helping us gain eternal life, we must count our closest kin. And if related to us both by consanguinity and by Christian relationship, that is better still. But no fleshly tie can bind us, natural ties—as such—must be given up. We must forget our own people and our father's house, if we want the King to desire our beauty. It was the King Himself, who, in His earthly ministry taught that He esteemed them His relatives "who hear the word and do it."

Ruth was Beautiful

The name "Ruth" signifies "beauty." We must be beautiful in the eyes of our coming King. But that beauty is not merely external: "The king's daughter is all glorious

within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework" (Ps. 45: 13, 14). She is clothed with raiment of needlework, and she is all glorious within. This inner beauty of character is graphically described in verses 7 and 10: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This representative Ruth has hearkened and considered; she has forgotten her own people and her father's house. Therefore, the Lord, the mighty Man of wealth will greatly desire her beauty. God loves beauty. He desires that we worship Him in "the beauty of holiness."

This Ruth, the King's daughter, shall be beautiful, and she shall no more "be termed Desolate," for "the Lord delighteth" in her, says Isa. 62: 4, 5. As Bride-to-be of the Lamb, we are desolate for the time being, but if gleaning from morning until evening, we shall one day be joined in wedlock. Angels will join in the song of exultation: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19: 7).

Ruth's experience antedated by a thousand or more years Jesus' promise to Peter and the other disciples of the hundredfold in this life that should accompany a careful walk in the strait narrow way. But the principle, though unexpressed, existed. She received the hundredfold in choosing to put her trust under the shadow of the wings of the mighty God of Israel. She was elevated from dire poverty to plenty, from desolation to happy motherhood.

Ruth a Virtuous Woman

Boaz said to Ruth, "Have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." This Ruth, this Bride, will be pure. No young man will touch her. She will be pure; no one will stain her character. This purity of character signifies the absence of false doctrines and practices, and if we keep all the commandments of God, we shall be spotless, undefiled.

It was said to Ruth, "All the city of my people doth know that thou art a virtuous woman." The garment of the mighty man covered her. No one knew there had been a virtuous woman there during the night. Likewise the people of the world have no idea that there is a pure, spotless one being developed during this long, dark night, when the masses of mankind are asleep to God's magnificent plan. The Bride, the Lamb's wife, has been making herself ready. But when the morning has come, and the marriage announced, then they will know there was a virtuous woman—a church, pure and undefiled.

We are trying to get as many as we can to come and prepare for the marriage. Then we will no longer have to glean. No one will say to us, "Where hast thou gleaned today?" for measures of grain will be poured out to us, enough to last and nourish us throughout the gladsome eternity.

Are these momentous things to us? Do we ever talk these things over? Are they our constant meditation? If we are not careful, our indifference will be the reason the harvest will be passed, the summer ended, and we are not saved.

We should be constantly asking ourselves the question:

"Am I becoming covered with the garment of His righteousness in this dark night? Let us show by our works that we are walking in ways of pleasantness and are becoming beautiful; that at the marriage of the Lamb, it may be said of us: the "wife hath made herself ready."

Light Shining out of Darkness

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

In Temptation

Wilt Thou not regard my call?
Wilt Thou not accept my prayer?
Lo! I sink, I faint, I fall!
Lo! on Thee I cast my care!
Reach me out Thy gracious hand
While I of Thy strength receive,
Hoping against hope I stand,
Dying, and behold I live!

Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick and lead the blind!
Just and holy is Thy name;
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with Thee is found,
Grace to cleanse me of my sin;
Let the healing streams abound,
Make and keep me pure within:
Thou of life the fountain art;
Freely let me take of Thee,
Spring Thou up within my heart,
Rise to all eternity!

Wisehearted Men

IN STORY, song, address and advertisement we hear the expressions: Truehearted, wholehearted, kindhearted, lionhearted, stouthearted. Each one of these expressions describe a desirable trait which the true Christian must possess. If we use the term truehearted in describing an individual we would immediately think of a person who would remain faithful to a cause or to a friend even in times of severe trial or persecution. There is the example of John the apostle. When Jesus was dying on the cross, and the hope of most of Jesus' followers for deliverance from Roman rule was apparently being crushed, John remained true to the Master, staying near the cross with Jesus' mother and aunt.

After Jesus' ascension into heaven He rewarded John with a spectacular vision of the future, and he no doubt will be given a high position in Christ's future government for remaining *truehearted* during his probation on earth.

We have all known individuals we could describe as being *wholehearted*. They might not be the smartest, or the most gifted people we know, but they put their very best effort into whatever they are asked to do. Two brothers: John and William illustrate this. John's age was 18 years and his brother's 17 years. Everything came easily for John, he had talent and could accomplish most tasks with comparatively little effort. But he always maintained an independent spirit: an "I am just doing this because I must" attitude. While William lacked the ability of his more talented brother; whatever he was asked to do he entered into it with his whole heart. One day the Principal asked the two brothers to represent their school on a debating team. Both agreed. John was so sure of his ability that he put only a halfhearted effort into preparation, while William went at the task *wholeheartedly* and won the prize for his school. Christians, too, must possess the quality of *wholeheartedness*. We read that not many mighty men, not many wise men after the flesh are called. But they must be willing to put their whole heart into the task of meeting God's standard.

If we ever expect to be worthy of eternal life we must be *kindhearted*. This is a quality which God requires and man desires. A kindhearted person thinks not only of himself, but of others. In fact very often he thinks of others first. Two little girls Ruth aged 10 years and Alice aged 12 years were talking about a friend one day. We'll call her, Mary, for this story. Ruth said "I think Mary is the most forgetful girl I know, she borrowed my history book and promised to return it today and she isn't even in school. I suppose she has lost it by now. This is the last time I will loan her anything." "Why Ruth" said Alice, "I just heard the teacher say that Mary's mother was ill, and no doubt Mary stayed home to help her today. She will see you get it, I am sure."

A kindhearted person always thinks kind thoughts of others, and in turn others will think kind thoughts of him. It is a well known fact, that we all unconsciously disclose something of our own character by the judgment we render of another. It is always safer to trust a person who says "I think most people are honest" than it is a person who says, "I think most everyone is dishonest."

Stouthearted and *lionhearted* are almost synonymous terms. A well-known automobile manufacturer advertises

his car this year as a *lionhearted* model. This term brings to mind strength, fleetness, stamina. In a Christian it would stand for courage, strength of character, endurance; all qualities which we must possess. The well-known song by Sigmund Romberg has the following lines,

"Give me some men who are stouthearted men
Who will fight for the cause they adore

• • •

"Then there's nothing in the world can halt or mar a plan
When stouthearted men can stick together man to man."

We find a phrase in Exodus which we seldom use, but which combines all the attributes we have been talking about today. It is *wisehearted* men. We read, "And Moses called Bezaleel and Aholiab, and every wisehearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it" (Ex. 36: 2). This, of course referred to the work on the literal tabernacle of the Children of Israel, but how fitting a description of the qualities necessary for successfully completing the spiritual temple! "*Wisehearted*" seems to include truehearted, wholehearted, kindhearted, lionhearted, stouthearted, and even goes a step further and directs all these attributes with wisdom and understanding, a higher wisdom than man's, a wisdom which comes from God only.

May we make greater efforts in the future so that when the great day of decision arrives we can be truly *wisehearted* men.

Be Not Dismayed

Be not dismayed, thou little flock,
Although the foe's fierce battle-shock
Loud on all sides, assail thee.
Though o'er thy fall they laugh secure,
Their triumph cannot long endure:
Let not thy courage fail thee.

Thy cause is God's: go at His call,
And to His hand commit thy all.
Fear thou no ill impending.
His Gideon shall arise for thee,
God's Word and people manfully,
In God's own time, defending.

Our hope is sure in Jesus' might;
Against themselves the godless fight,
Themselves, not us, distressing.
Shame and contempt their lot shall be;
God is with us, with Him are we;
To us belongs His blessing.

A good house cleaner starts with the attic, and we should start by sweeping the cobwebs of superstition from our thoughts and be of one mind in Christ Jesus, then we can better keep the whole house clean, even the basement—our feet—dry, shod with the preparation of the gospel of peace. We can then be counted "a peacemaker," and be "called the children of God."

An adjustable conscience is man's greatest curse. . . What profit a man if the world he should win; if his soul should be lost in the quicksand of sin?

What are You Thinking of?

WHAT ARE THE everyday nature of your thought patterns? The answer is important for "as a man thinketh in his heart so is he." If you control your thinking you control your future.

Do your thoughts lift you up and give you peace of mind or do they drag you down and leave you disturbed? The thoughts of man, even more than his deeds, are the true substructure of his character. True spiritual growth begins with changing our thoughts for God's thoughts, and with deep searchings of heart to see what iniquities stand between us and God. So let us cry with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting."

By holding the law in one hand and our soul in the other, we shall be able to get a true picture of ourselves, and ask, What does my conduct indicate that the future holds out for me?

"The camera takes a picture
And the picture cannot lie,
It has to be exactly as
It met the camera's eye.
But how about the picture we
Present from day to day,
That ought to be a likeness true
Of what we think and say?

"Are we as honest and as good
As we appear to be,
Or do we stoop to phony and
To trick photography?
Yes, we can hide our selfishness
And hatred with a smile,
And camouflage in other ways,
But only for a while.
Though we may pass around a print
Of how we seem to live
Someday it will be known that we
Touched up the negative."

A man's character is the complete sum of all his thoughts. A noble and godlike character is the natural result of right thinking. An ignoble and bestial character is the result of continued harboring of groveling thoughts. It would mean wiping off the record everything that is unpleasant, depressing, discouraging. The apostle Paul has given us the remedy in Phil. 4:8. So if there be any virtue and if there be any praise, we will think on the things that are true, honest, just, pure, lovely and of good report.

The minds of too many people are like a junk shop, they contain some things of unquestionable value, but which are mixed in with a lot of mental rubbish enumerated by Jesus in Mark 7:21, 22. That is those thirteen evils which are so defiling. The first one listed is evil thoughts, which takes in the hurt feelings, the feelings of being slighted, the injustices once done and not forgotten. If evil thoughts were controlled it would preclude the development of any other evil. It is a serious matter, a matter of life and death. During our waking hours the brain is never still, hence how necessary to our future well-being that we fill it with good thoughts, and do as

the prophet Jeremiah warned, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" Nothing outside the brain can prevent us from controlling what goes on in it.

Few can claim complete purity of thought: in many, the contaminating germ count is heavy. Far back in the early history of our race, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

By right choice and true application of thought man ascends to divine perfection. By wrong thinking he descends below the level of the beast. All through the ages it has been the bent of the natural mind to "Seek deep to hide their counsel from the Lord, and their works are in the dark and they say, who seeth us? And who knoweth us?" But the Lord tells us in Ezek. 11:5 that he knows the things that come into our mind, "every one of them." Let us now listen to Paul as he tells us that "the Word that God speaks is alive and active: it cuts more keenly than any two-edged sword: it strikes through to the place where soul and spirit meet, to the innermost intimacies of a man's being: it exposes the very thoughts and motives of a man's heart. No creature has any cover from the sight of God; everything lies naked and exposed before the eyes of him with whom we have to do."

How necessary then to let this word search out our naturally deceitful hearts. If we commit our works to the Lord, our thoughts shall be established. We will be thinking no evil but instead we will cast down imaginations and every high thing that exalts itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.

Had king Solomon controlled his thoughts and maintained with integrity throughout his career the state of humility and willing obedience which he once possessed, his fate would have been vastly different from that which awaits him when he stands before the Judge of all the earth. Then those words of admonition from his father David will ring with condemning persistence back to him: "Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever."

We shall do well to let those words make a profound impression on our mind, for upon our obedience thereto hangs our fate.

Thoughts are the most powerful things in the world, they mold the whole course of our lives; so in conclusion let us again listen to Brother Paul, for he says, "Here is a last piece of advice. If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good. Model your conduct on what you have learned from me, on what I have told you and shown you, and you will find that the God of peace will be with you."

Refusing the Key

AN INCIDENT which occurred in Europe many years ago carries a lesson of import to God's people in these closing hours of salvation's day.

A young man walked into a cathedral one morning, which was famous for its great organ—the volume of sound and the rare tones. It was yet more famous for the elderly organist, whose skill in loosing the rare harmonies was widespread common talk. His strength having gone with the years, a younger man did the heavy work of the cathedral service, but to honor the organist, he was made the official custodian of the keys.

The young man seemed to know the story well. He sought out the old organist. "I hear you have a wonderful organ," said the young man quietly. The dark eyes of the old man gleamed. "It is the finest in the fatherland, sir," came the reply. The young man went on: "Would you kindly loan me the key? I would like to try it."

The old man instinctively drew back. "I could not do that. It is a wonderful organ, you know. We are very careful. You will pardon me, sir." But the young man persisted (he played some). He was very fond of music. He had heard so much. He had travelled many miles. Still the "no" came. The young man still persisted, and persistence always wins.

Now he had the key, unlocked the manual board, drew out some stops and began running his fingers up and down the keyboard. The old man stood back, leaning on one of the huge pillars, wondering vaguely how that key got out of his fingers, and if he had made a bad break in giving the key to his organ to this stranger.

The music began, and he forgot all but what he heard. He thought he knew *all* the music there was in that organ, but he never heard such music as this man was drawing out. Who could this stranger be? He was bringing out unknown harmonies. It began very softly, just like a zephyr breeze in the tree tops on a summer evening. Then it rose up and rolled out, till the full diapason was sounding. Then a storm broke. The thunder deafened the old man. The lightning blinded him. The rain—! He was wet through, drenched to the skin. It was all so real to him. Then the storm passed. The sun was out, the sky blue, the birds singing, the air balmy. Then it grew soft, and more soft, half-way between silence and sound. Then the music stopped.

The young man locked up the manual and brought back the key, and with a low bow said, "I thank you; it is a wonderful organ." The old man, not taking the key, staring with big eyes said, "Who are you? What is your name?" The young man modestly dropping his eyes, said very quietly, "My name is Felix Mendelssohn, sir."

The old man, with a burst of tears said passionately, "To think the *master* was here, and I refused him the key!"

How many times in our lives, we have been in just this same position. The Master was here and we refused Him the key, the privilege of unlocking our stubborn hearts so the melodious tones of obedience, humility, forgiveness, longsuffering and charity could pour forth from our lives. The Master is here! Have we refused Him the control? Are there any discords in our lives? Any flattening

of the music, or sharpening? Any jangling of the notes? What wonder if the Master Hand does not sweep the keyboard of our powers!

There has been a semblance of music by our refraining from the common evils of anger, selfishness, fornication and slander. There have been a few of the sweeter tones of kindness, controlling of our impatience, worldly pride and hateful words, but we have refrained from giving the Master the key to our *complete* lives, thus the music so pleasing to our heavenly Father has failed to be produced. We have defaulted in that virtue of persistence which never fails to bring results. If we persist against the carnal mind, the Master will take control.

Let us no longer refuse the Master the key to our lives. By giving Him full control, the combined, sweet, musical chords of Christian behavior will fill every moment of our lives and all around us will take knowledge that we have given the key of our lives to the Master.

Shall we let the truth come in as Master to cleanse, change, readjust and harmonize our lives and use us as He may choose? Or, shall we not?

Editorial

"The heavens declare the glory of God; and the firmament sheweth his handiwork," so declares the sweet Psalmist of Israel. The poet writes,

"Yes, God is good. In earth and sky,
From ocean depths and spreading wood,
Ten thousand voices seem to say,
God made us all and God is good."

Again says the Psalmist,

"The day is Thine, the night also is Thine:
Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth:
Thou hast made summer and winter."

We deeply realize the truthfulness of the Psalmist's words; for who could behold the beauty of the cloudless spring skies, or direct the gaze to the starry heavens after the mantle of darkness has fallen on the world and not feel awed at the immensity, the grandeur, the power and knowledge of the Mighty God who upholds the worlds on high! And as we look around us on reawakened nature's color scheme of beauty, we catch the sentiment of the poet: all nature chants a psalm of thanksgiving, a *Te Deum* of praise that echoes in the heart of man.

Let us, as said the Prophet, "stand still, and consider the wondrous works of God." Let us cultivate responsiveness, and open our eyes wider to behold the wonders and beauties which uplift and speak to us of the Creator; and which will, if we allow them, touch with tenderness and healing the sometimes tired and over-strained spirits of man.

Let us thank God every day for a beautiful world, and realize that as nature's loveliness so far surpasses the shadow, turmoil and grayness of the city or town, so much more will the earth made over new when Christ returns surpass the loveliest scenes we could now behold.

Little things, often overlooked, are big factors in winning.

Meditations

On the Word

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7: 18-20).

The tree is used freely as a figure throughout the Bible. Its earliest use is in the first chapter of Genesis and its last in the final chapter of Revelation. This memory text is in itself a brief outline of the story of salvation and the kingdom of God. Although the great established religions of the world do not stress good works as a necessity for salvation, the Great Author of Creation plainly sets forth good works as the Number One requirement.

Every horticulturist knows that the quality of fruit is determined by the quality of the tree producing it. Great sums are spent in developing superior types of fruit-bearing trees and in maintaining the strain, all to obtain quality fruit. It should be obvious that a tree that will not bear good apples—or will bear no apples at all—has no place in an apple orchard. If a corrupt tree cannot bring forth good fruit, how can a corrupt man bring forth the good fruits of character that will make him acceptable to God?

The prophet Isaiah, concerning these "trees," says: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant. . . that they might be called trees of righteousness, the planting of the Lord, that He might be glorified" (5: 7; 61: 3). The Psalmist (1: 3) says, in speaking of the righteous, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. . ." But what kind of fruit are we to bear to become trees of the Lord's planting? The apostle James gives a clear-cut answer to this (3: 10-13), "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain yield both salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." For the true Christian the fruit of some good works is not enough. True Christian fruit must be perfect fruit, for only one kind of fruit is permissible. Neither can the fountain at the same time yield both sweet water and bitter. It must be either all of one, or all of the other. Of course we must recognize that this is the Eternal's viewpoint and not man's.

While it is important to know what kind of fruit the Christian must bear, it is still more important to know how to bear these necessary fruits and arrive at the harvest season bearing only good fruits; so we turn to the words of Jesus, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . As the branch cannot bear fruit of itself, except it abide

in the vine; no more can ye, except ye abide in me" (John 15: 1-4). But how are we actually to become a branch, a tree of the Lord's planting, how actually to bear fruit? Paul the apostle to the Gentiles gives us a splendid answer: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree. . . thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into the good olive tree" (Romans 11: 17, 24). Contrary to nature, contrary to our own natural inclinations are the ways of the living God who teaches us of spiritual things. Would we be changed from this corruptible to the incorruptible, to the immortal which is not natural as we understand the natural? Then we must follow the directions and be cut off from all those things which, as worldlings, we knew and liked and associated with, and become branches grafted into the tree that can fill us with the fatness of the oil of godly ways and thoughts.

In the natural grafting process the scion grafted into another tree retains its inherited nature, and produces the fruit of the tree whence it came. But our grafting into the "tame olive tree" must be as Paul says, "contrary to nature." We must bear the fruit of the tree into which we are grafted. We, as scions cut from the world and grafted into the tree of God's planting, must then bear the fruits of the Spirit and not fruits of the carnal nature, the seeds of which are in each of us from birth and come so easily to fruition without any effort on our part.

And what are the fruits of the flesh? Paul lists them in Gal. 5: 19-21. They are just the things we see going on in the world today, as people let their selfishness and lower natures have full sway. And these are the very fruits that will come out of our own hearts if we do not, "contrary to nature," bear the fruits that purity and godliness alone can produce in us. Paul lists these for us too, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. . ." It is not difficult to see that each of these is completely contrary to the natural inclinations of our heart. When we and others can see these fruits maturing in our character—then we may know that we are no longer grafted scions, but have become a part of the tree by partaking of the rich oil of godliness.

"Every tree that bringeth not forth good fruit is hewn down and cast into the fire." As the fruit grower cannot allow unfruitful trees to cumber his land, just so no one can expect ever to be acceptable to God without the precious fruits of the Spirit. And without them there can be nothing to look forward to except to be hewn down and cast into the fire of everlasting destruction. Not the fire of orthodox teachings where "immortal souls" burn forever without being destroyed; but the "lake which burneth with fire. . . which is the second death," and is nothing more than the eternal oblivion of the tomb.

If God is going to judge man by his fruits or works, good or bad, should we not do the same? These are Jesus' words, "Wherefore by their fruits ye shall know them." This does not mean we are to busy ourselves judging others and discussing their characters indiscriminately, for we cannot read the thoughts and intents of the heart, but Jesus' words do provide an index by which we can know in a general way others' progress in the divine life. And, in the proper company, we can often observe fruits we can emulate with profit, as Paul copied Christ.

Questions and Answers



"How can I get to feel the presence of my Maker?"

We have at no time, heard God's literal voice or seen His shape. And contacts with divine beings, such as we have with our fellow mortals are denied us, hence we cannot feel the presence of our Maker by personal contact with His immortal creatures. God does not transmit impressions to our minds through dreams as He did from the time of the patriarchs on through to the Apostolic Age. The "still small voice" which many people think they hear is only imaginary, usually attributable to circumstances generated by excitement or mental stress. The unreality of this "voice" is demonstrated by the vast number of ways it leads different people.

If realistic, we know that our only connection with the Source of divine knowledge is through the Bible. This takes for granted that the Book is true. But a statement like this is too broad to be accepted at its face value, however unbiased analysis and comparison drive us to this position. In and of itself the Bible proves its divine Authorship. For example, it was written at a time when the masses believed in a multiplicity of gods, gods of wood, stone, silver, gold, etc., worshipped under all sorts of pretexts, yet God's spokesmen agree that there is only one true God, living, active and capable of foreshowing the destinies of men and nations.

The Hebrew prophets had been given an insight into the science of astronomy at a time when all other learned men were totally ignorant of the magnitude of the universe. Up until a few hundred years ago it was universally believed that the earth was flat, yet Isaiah, who lived around 700 B. C. declared of his Maker: "It is he that sitteth upon the circle of the earth," or "above the round earth so high," as one of the newer translations renders Isa. 40:22. The prophet Amos: "Seek him that maketh the seven stars and Orion, . . . the Lord is his name" (5:8).

Humankind has always been inclined to exalt man as the last word in wisdom, understanding, and ability to accomplish. The Word of God reduces him to a position where he is incapable to guide himself. The following excerpts will serve as examples: "We are of yesterday, and know nothing"; we are as "less than nothing and vanity"; "vain man would be wise, though man be born like a wild ass's colt"; "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:15). God's ways and thoughts are as high above ours as heaven is higher than the earth. If the Bible were the product of man, no such deflating statements could be found.

Fulfilled and fulfilling prophetic statements prove the authenticity of the Bible. The vast preparations for war, the great increase in crime and lawlessness is foreshadowed, as is also the conflict between capital and labor and a world-wide awakening of the under-privileged.

Add to the foregoing the statements of Paul in II Tim. 3:1-4, of the "perilous times" that should come in these last days and you have a strong case in favor of a wholly inspired Bible.

Now that we have established the truthfulness of the Bible, we find much in it to support our belief in the existence of the great Creator. "The heavens declare the glory of God, and the firmament showeth his handy-work" (Ps. 19:1).

May 14, 1960

The Bible assures us that our Maker is near us if we are near Him. As Paul said in his speech at Mars' Hill in ancient Athens: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being" (Acts 17:27, 28).

We read in Ps. 145:18, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." And in Ps. 103:17, 18, "The mercy of the Lord is from everlasting to everlasting upon them that fear him, . . . to such as keep his covenant, and to those that remember his commandments to do them."

Sentimentalists say they know God is near them because they can feel it; realists make a definite effort to conform their lives to God's high standard of moral excellence, hence can feel His presence because they know He is there.

Ps. 34:7 contains an assuring promise: "The angel of the Lord encampeth round about them that fear him, and delivereth them." And Paul adds: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The only way to assure ourselves of the presence of our Maker is through a life wholly devoted to His service.



When gray threads mar life's pattern
And seem so out of line,
Trust the Master Weaver
Who planned the whole design;

For in life's choicest patterns
Some dark threads must appear
To make the rose threads fairer,
The gold more bright and clear.

The pattern may seem intricate
And hard to understand,
But trust the Master Weaver
And His steady, guiding Hand.



"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

Uprightness is a habit, and, like all other habits, gains strength by time and exercise. If, then, we exercise upright principles (and we cannot have them unless we exercise them), they must be perpetually on the increase.

Progress is our being's motto and hope. Gaining and losing in this world, rising and falling, enjoying and suffering, are but the incidents of life. Learning, aspiration, progress, is the life of life. Onward, then, pilgrims, to eternity.

Eye hath not seen, ear heard, or heart conceived
What God for those who love Him hath prepared;
Let us the steep ascent then boldly climb,
Our toil and labor will be well repaid;
Let us haste onward till in God's good time
We reap the fruit, a crown that doth not fade.

If

*If you can trust when every one about you
Is doubting Him, proclaiming Him untrue;
If you can hope in Christ, though all forsake you
And say 'tis not the thing for you to do;
If you can wait on God, nor wish to hurry,
Or, being greatly used, keep humble still,
Or if you're tested, cater not to worry,
And yet remain within His sovereign will;
If you can say 'tis well, when sorrow greets you,
And death has taken those you hold most dear;
If you can smile when adverse trials meet you,
And be content, although your lot be drear;
If you can be reviled, and never murmur,
Or, being tempted, not give way to sin;
If you can fight for right, and stand the firmer,
Or lose the battle when you ought to win;
If you can really long for His appearing,
And therefore set your heart on things above;
If you can speak for Christ in spite of sneering,
Or, to the most unlovely one, show love;
If you can hear the call of God to labor,
And answer "yes," in yieldedness and trust,
And go and tell the story of the Saviour
To souls in darkness, o'er the desert's dust;
If you can pray when Satan's darts are strongest,
And take the road of faith, instead of sight,
Or walk with God, although the way be longest,
And swerve not to the left hand nor the right;
If you desire Himself alone to fill you—
For Him alone you care to live and be—
Then 'tis not you, but Christ that dwelleth in you,
And that, O Child of God, is victory!*

Selected

V
4
7

1
9
6
0

XU